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German. Liberty is taken to omit words and whole sentences (*cf.* pp. 21 and 29 of the translation with pp. 13 and 17 of the original). The translation of *Menschheit* by *manhood* (p. 30) is inexcusable. As a piece of book-making, this high-priced translation is neither in print, maps or illustrations comparable to the inexpensive German edition. Had the book been less of a publishers' venture and more of an attempt to render into English otherwise unavailable material, the choice from the *Monographien zur Weltgeschichte* might well have fallen upon other issues than Lenz's *Napoleon*.

G. S. F.

*Bonapartism: Six Lectures delivered in the University of London.*

By H. A. L. FISHER, Fellow of the British Academy and of the two St. Mary Winton Colleges. (Oxford: The Clarendon Press. 1908. Pp. 123.)

THE general substance and the connections of these lectures are indicated in the titles: The Bequest of the Revolution; the Napoleonic State; Napoleon and Europe; the Growth of a Legend; the Rise of the Second Empire; the Downfall. In the preface the author anticipates the charge of disregarding dramatic unity in an effort to treat together the First and Second Empires by contending that "though divided from one another by more than a generation, these two Bonapartist governments were to a large extent inspired by the same principles, rested upon the support of the same intellectual and social forces, appealed to the same appetites, flattered the same vanities, and shared in the same kind of ruin."

Mr. Fisher is already well known to students of the Napoleonic epoch by his remarkable volume on *Napoleonic Statesmanship in Germany*; it is refreshing to find a modern scholar drawn to and capable of alike the minute scrutiny and painstaking presentation of the earlier volume and the brilliant generalizing of this. It is now forty years since another brilliant generalizer, Heinrich von Treitschke, grappled with the same difficult and fascinating problem, and a comparison of the two efforts (which my space forbids) would be of much interest from several points of view. The later writer has the advantage of position, but is subject to greater limitations of space and circumstance. It is probably due mainly to these limitations that we are left not wholly satisfied with the demonstration of the unity that the author claims; a series of six lectures certainly cannot be held to exact and full demonstration. Such a sketch is further entitled to some exemption from minute criticism, and it will be probably most useful for the present reviewer to try and indicate some of the author's most interesting positions.

In the discussion of the Bequest of the Revolution, Mr. Fisher points out that Napoleon Bonaparte's contention that the executive power was, equally with if not more than the legislative, the national

representative, and that executive action must be protected against legislative interference, was identical with Revolutionary doctrine and based upon the Montesquieu doctrine of the separation of powers; it might be objected that if Napoleon was logical in this matter the Revolutionists had not been, and that it may be misleading to speak here of the bequest of the Revolution. A striking remark is quoted from Napoleon (p. 22), with respect to his "adumbration" of the doctrine of the strong executive founded upon the plebiscite; this suggests the regret that the author in proceeding to the publication of his lectures had not condescended to append unobtrusively some of his references. The description in lecture III. of the government of Napoleon I. is remarkably clear and suggestive; the advocate of decentralization will, however, probably be somewhat perplexed by the first part of the statement (p. 36) that "the great truth was discovered that the value of institutions depends upon the degree in which they assist the free development of human powers and the adequate remuneration of human merit." It is not clear why part of the criticism of domestic government should be placed in the following lecture, Napoleon and Europe; if space permitted, the reviewer would dispute the justice of the sweeping assertions on pp. 59-60 as to the arbitrariness of the imperial administration. In dealing with the foreign policy of the First Empire the denial of consistency and coherence seems too strong; that Napoleon I. was as "a child who amuses itself with bricks" is a remark hardly in line with the prevailing judicial tone.

The element of Bonapartism furnished in the Napoleonic legend that grew out of the advantageous position of Napoleon Bonaparte at St. Helena and the remarkable skill with which he utilized that advantage, is set forth with dramatic vigor, but perhaps also with dramatic exaggeration, and with an inadequate recognition of the degree in which the claims of Napoleon might be defended from the records of his government. It is no doubt lack of space that is mainly responsible for the inadequate treatment of the other bases of the revival of Bonapartism and of the development of that revival; it is, however, when we reach the building-up and operation of the Second Empire on these bases that we have most reason to regret Mr. Fisher's limited opportunity. For it is here that we look for, and do not wholly find, the justification of the claim of the preface as to the substantial unity, in substance and history, of the two régimes. The personal element seems to be prominent at the expense of the theory (especially as to Louis Napoleon), in view of the fact that few personalities have differed more than those of the uncle and nephew. That the personal element can be the chief element of unity seems as doubtful as that the content of the initial problem is adequately indicated in the author's opening words: "There is no mystery about the origins of Bonapartism. It is the child of Napoleon Bonaparte and the French Revolution." The treatment of foreign relations does not leave us on firmer ground;

while the effort to emphasize analogies and suggest connections is of much interest, the general result is more adapted to give point to a popular lecture than satisfaction to the student.

But the reviewer is perhaps falling into the captious criticism he would avoid, and he hopes that it may still appear that he regards Mr. Fisher's striking summary as of unusual interest. The serious student will find it suggestive and stimulating, and the general reader, tempted to read more, will not easily find more of the same kind. That the author has telling gifts of historical presentation is clear on every page; his lucidity and power of summary are aided by a constant attention to literary form, and by a skilful use of some striking bits of literary material.

VICTOR COFFIN.

*Deutsche Geschichte.* Von KARL LAMPRECHT. Zehnter Band. (Berlin: Weidmann. 1907. Pp. xii, 539.)

HOLDING closely to the plan fixed by its predecessors, the tenth volume of Lamprecht's history carries the interpretation through the period from the end of the Vienna Congress to 1848. Approximately two-thirds of the space is devoted to culture history and the remainder to the development of the political system and of political thought. As usual the reader is as much impressed by what the book does not contain as by its actual contents. Lamprecht chooses to consider great individuals and even epoch-marking events as significant only in that they indicate the trend of the national spirit (*Geist*). History to him is not the record of exceptional men but the unfolding of the powers of the nation, a process as nearly spontaneous as the growth of an organic body. The first two chapters have to do with the earlier and later phases of romanticism, and the order of topics is the one that has now become familiar to Lamprecht's readers. First are treated philosophy, poetry, music and the other fine arts, then the physical sciences. Romanticism, of which the earliest phase ended with the wars of liberation, was the first development of subjectivism which penetrated the whole of the nation. Earlier aspects of this soul-mood had affected only particular centres and cities. Of the philosophers of romanticism Fichte was the first and in some respects the greatest, and he best typifies its mystic tendency. From the later romanticism to realism the transition was almost imperceptible; the greater dominance of the exact sciences in all branches of culture is the distinguishing note. Lamprecht cites only to vigorously deny Treitschke's remark that the development of the physical sciences was decisively influenced by the methods of historical criticism. He thinks that the influence was exerted in exactly the opposite direction.

In the ninth volume the author had brought the discussion of political events down to 1815 (see this REVIEW, XIII. 351). Immediately after the Vienna Congress came a period when German political life